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LETTER

TO the REVEREND

Mr. P E E R S,

Vicar of *Faringdon*, BERKS:

In Answer to his

Additional PREFACE

TO the CHARACTER of an

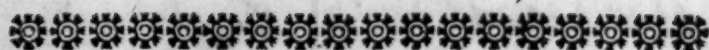
Honest DISSENTER.

By the AUTHOR of the First LETTER.

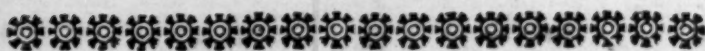
L O N D O N:

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THE Reader is desir'd to take Notice,
that in the Marginal References, *C*,
stands for the *Character*, *L*, for my first *Let-*
ter, and *P*, for the *Additional Preface*.





Reverend Sir,



DON'T know whether I ought to take Notice of your *Additional Preface* at this Time, or defer it till *Autumn*, as your Ingenious Friend expects I shall, because I fear you are not at present in a Temper to attend to these Matters : I own, the Uneasiness my *Letter* gave you, may very well account for a little Warmth; but if you had consider'd, That an intemperate Heat in Argument not only puts a Writer from his Byass, but betrays a Weakness either in the Advocate or his Cause, you would not have been transported to those Expressions of Anger of which your *Preface* is so full.

As I am not conscious, that either my Cause, or Behaviour towards you, de-

serve the Treatment you give me, I cannot but take it unkindly at your Hands: Tho' indeed, if I had written merely to expose you, I could ~~not~~ have been entirely easy under your Resentments; because I have learnt that offensive and reproachful Language in a Disputant, is a certain Sign of a gall'd or a jaded Spirit.

I FIND you are disturb'd that I have
 P. 1, 2. Printed upon you at all; at least, that I have not publish'd my Name: Now tho' I do pretend to guess at the reason of the first Complaint, I confess, I should have been at a loss for the second, if you had not been so good as to put me in mind
 P. 1. of *a proper Exercise of Episcopal Power*; which, in my poor Opinion, too much resembles the Methods our Adversaries the *Papists* have usually taken with those they call *Hereticks*, and which we of the *Reformation* have with great Justice condemn'd; tho' I must say, they are admirably contriv'd for the Relief of weak Heads and strong Passions: But however you resent it, I shall take the Liberty of observing upon a few Passages of your Defence,

Defence, in which I think you have not yet clear'd up the Points between us.

You condemn the Practise of *Occa-* C. vi, vii,
sional Conformity among the Dissenters, viii. *Mark.*
under a Notion, That their Dissent is
founded *merely* on the suppos'd Sinfulness
of the Terms of Communion which our
Church enjoins; and lay down this gene-
ral Rule, *That if it be ever lawful to com-* C. 22.
municate with the Church, 'tis always so; and
if always lawful, always necessary. In an-
swer to this, I say, That their Dissent L. 31, 32.
not being grounded *merely* on the sup-
pos'd Sinfulness of the Terms of Com-
munion; but upon their Denying the
Church's Right to impose any Terms,
as necessary to Communion, not to be
found in Scripture, their *Occasional Con-*
formity is entirely consistent with their
stated Dissent, and the Reason on which
it is built; since by the latter they suf-
ficiently enter their Protest against the
Imposing Power, which they call an
Incroachment on the Prerogative of
CHRIST and the Rights of his Subjects;
tho' by the former they testify their Cha-
rity for those they believe sincere, tho'
mistaken

- mistaken Christians. To this, you re-
 P. 6. *ply, Does Charity oblige 'em to comply with
 unscriptural Worship, and with an Usurpa-
 tion of our SAVIOUR'S Right to impose
 Terms of Communion? If they will sometimes
 sacrifice their Objections against the Church to
 Charity, they might always do it for the Sake
 of Peace. And in another Place, you
 condemn Occasional Communion in those on-
 ly who do it upon Principle, and who coming
 to Church, even with an Opinion that its Wor-
 ship is unlawful, because unscriptural, con-
 demn themselves. Now, why those who
 act from Principle, have worse Quarter
 than others, at least, how they are self-
 condemn'd, wants a little to be explain'd;
 you have, I find, a Genius for such
 Work, and therefore I recommend it to
 you. Besides, if you had attended to the
 Distinction I laid down between un-
 scriptural Worship and unscriptural Im-
 position, which made the Foundati-
 on of the Difference between *Total* and
Occasional Conformity; or if you had
 not forgot your own Distinction upon
 the Word Unscriptural, which you say,
 P. 7. *means either that which is contrary to Scrip-
 ture,**

ture, or which is not at all determin'd by it, you would not have thought me guilty of any Inconsistency ; or concluded that the *Occasional Conformist* complies with an Ufurpation of our SAVIOUR's Right to impose Terms of Communion, or sacrifices his Objections against the Church to Charity ; till you had consider'd what his Objections are, and whether a stated Dissent grounded on those Objections, does by any means give 'em up.

IF any of the Dissenters think the Terms of Communion to be in their own Nature sinful, I own with you, they are self-condemn'd when they comply with 'em ; so for those who think the Imposition sinful, I acknowledge, they are self-condemn'd, if they pay Obedience to it ; but I deny, that any Person who generally and statedly worships with the Dissenters, can be said to pay Obedience to the Imposition, or to acknowledge the Right of Imposing, by an Instance of *Occasional Conformity* ; because he does that freely, without any maner of Regard to the Power which the Church claims : Since if he did communicate with the
Church

Church in Obedience to her Commands, he would always do it; for 'tis total Conformity the Church requires.

Y o u very well know that an honest Man may, upon proper Motives, do an Action which he would never be brought to if he saw it tended to a Publick Inconvenience, or even to Prejudice his own Right for the future. As for Instance, there are Matters in Dispute between you and your Neighbour, a Justice of the Peace tenders his good Office to compose 'em; you out of a Love of Peace and from the Respect you bear the Gentleman, submit all Matters to his Arbitration: But if he had sent his Warrant for you, and so had claim'd a Right by Virtue of his Commission, to have forc'd you to that Submission, you would have return'd him a Defiance; because in this Case your Liberty is invaded in an Instance that may have ill Consequence if submitted to. This shews the Difference between a voluntary Compliance, as Occasional Communion is, and that which is made to an illegal Claim of Power, which the Dissenters think,

think, is the Case of total Conformity. We Clergymen understand this Way of arguing pretty well, when we go into the *spiritual Court* for Tythes or Offerings ; you know, Brother, it would not be so decent to be perpetually wrangling with our Parishoners ; had we not better sacrifice small Things to Peace ? Yes ; but when the Rights of the Church or our Success^{ors} are in Dispute, an expensive Law-Suit is but laudable Zeal.

As to the Communion between the *Anabaptists* and *Presbyterians*, which is condemn'd in your *Character* and *Preface*, upon Account of the Dispute concerning Infant-Baptism, which you fancy makes 'em *Hereticks*, with respect to each other ; I say that if they do not look on each other as such, as I dare say they do not, you must not be displeas'd if they should not regard your Reasoning, since it is founded on a Principle they deny : Besides, if we should grant that Supposition, you know it has been lately said, that the Orthodox sometimes worship'd with the *Arians* ; nay, a very good Friend of our's would fain persuade the *Non-*

C. vi.
Mark

P. 7.

B

jurors

jurors to worship with the Church, tho' upon their Supposition some of her Prayers are immoral. Perhaps when you have a little better consider'd how our old Plea of Numbers may be turn'd against us, should the *Arians* and *Jacobites* leave us, as upon your Principles they are oblig'd to do, you will be of another Mind.

C. xix. HOWEVER if, as you say, *no Separation between Christians is justifiable unless the Terms of Communion be sinful*, you should at least have prov'd that those Sects do on both Sides require such Terms as the other think so, and not have instanc'd in a Matter which is no Term of Communion between them.

P. 8. 9. Page 8, and 9. You talk of a *Cloak*, a *Band*, an *Hour-glass*, and *unscriptural Confinement*, in such a Strain as really gives one some melancholy Apprehensions about you; I have known many a brisk Author set out in Controversy much at the rate you do: But Mark the End; their Adversaries happening to be Men who could not be sneer'd out of their Principles, they quickly wrote themselves

felves out, as, I find, your Second begins P. 28. to suspect you have already done.

Pag. 10. You fall upon a Piece of P. 10. *wretched Reasoning*, and spend above five Pages to confute it: In my *Letter*, I take Notice of the Powers you ascribe to the parochial Ministers, which I then thought (and indeed am still of the same Opinion) favour too much of the Pre-
tence to indisputable Authority. In answer to what I there say, you are willing I find, to persuade your Readers, *That the* P. 10, 11, *honest Dissenter is only call'd upon to Commu-* 14, 15. *nicate his Scruples to his Parish Minister, to hearken to his Advice with an honest Disposition and due Attention, and to have his Approbation of the Methods he took to make himself easy, and also of his separating till better satisfy'd.* Now supposing this was all your intended, will not this Reasoning hold in *Spain* as well as here? And can no honest Man who has consulted the Writers of the *Reformation*, leave the popish Church till the Parish Priest approves the Methods he took to make himself easy, and also his separating till better satisfy'd? I'm apt to think

we should make but few Converts in popish Countries, especially where the Inquisition prevails, if all People thought themselves oblig'd to lay their Scruples relating to Church-Communion, before their Parish Priest. Nay, shall no honest Man who has taken your Advice, and consulted those Passages of Scripture, and Testimonies of Antiquity, which are made use of to establish the Necessity of the Episcopal Order, join with our Friends in *Scotland*, till the Parish Minister gives his Consent.

BUT let us see whether you have not gone beyond this, and if it should appear, that you have made the Parish Minister the last Resort in Matters of Difficulty, and the only Judge in religious Disputes, I believe you must sit down under the Charge of *Popery*; tho' indeed, I'm afraid that Imputation is not so frightful to you, as it was to our Fathers of the *Reformation*; because I find you more than once dispos'd to make yourself merry with that *serviceable Word*.

Pag. 11,
12, 15.

I WILL not go back to your *Character* and dispute with you; but leave our Readers

ders to judge, Whether your asserting,
That every Man submits himself and his Con-
science to the Direction of the Pastor of the
Congregation of which he is a Member ; your
calling the Parish Minister the Guide and
Director of the Souls of his People, and the
proper Judge of the Cause of Separation, does
 not justify my Charge upon you ? I say,
 I will not dispute this now, because in
 your *Preface*, even where you are upon
 your Defence, and speaking with some
 Caution, the favourite Principle, which
 our Adversaries will be apt to call the
 Lust of Power, but too plainly appears,
in this Case, you say, He who should lay
such Scruples before me, as myself or others
he should consult, could not remove, should
have my Approbation of the Methods he took
to make himself easy, and also of his separa-
ting till better satisfy'd. Which is all that I
can possibly mean by Approbation in p. 17. of
my Character. Now in the Place to
 which you refer, you say, *And yet is it* C. 17.
possible to conceive that in a Christian Church,
to which a Ministry is absolutely essential, any
Man should be so far his own Guide and Di-
rector, as in spiritual Matters of the highest
 Concern

Concern and Importance to determine himself without the Knowledge, Advice, and Approbation of his spiritual Guide ? So that, however we differ in our Notions of the Word, no Parishoner of yours is to determine himself in spiritual Matters, or to leave the Church, till he can do it with your Approbation. You offer, I confess, very fairly, That if you or others, can't remove his Scruples, he shall have your Consent to separate ; which, as kind as it may seem, is granting just nothing at all : For, besides that you oblige him to stay, with all his Scruples about him, for a Licence which you may give or not, as you please ; you in this Case either make your own Reason the Standard of Truth, and the Rule your Neighbour is to walk by, or take upon you to judge of the Sincerity of his Heart ; if by removing Scruples, you mean, that the Man shall be convinc'd, that being a Thing entirely out of your Reach to determine, your Approbation must be always suspended : But if you mean, that in case you do not offer Arguments sufficient to do the Work, (as from
the

the Air of your Defence I am apt to think you do) he shall have your Approbation in separating ; What is this but making your own Reason the Measure of his Conviction ? which is what I meant, when I talk'd of *Infallibility*. But since I find that Word offends, I shall for the future use indisputable Authority ; tho' I believe you will be no great Gainer by the Change ; because in this Case, the latter implies a greater Absurdity than the former ; since whatever may be said for an infallible Guide, a fallible one has no sort of Pretence to the blind Submission you contend for, unless the Body of the People were in a State of Non-age, as you afterwards insinuate they are : For thus you conclude this Part of your De- p. 15.
 fence, *But if the most was made of the Word Approbation, our Author could not draw the no more Inference he does, than he could make Popes of all Parents, because their Children ought to have their Approbation in Matters of Importance.* Which either proves nothing, or toomuch for the present Purpose : For if you mean that Children when they arrive to Years of Discretion, and by the Laws

Laws of Nature, as well as the municipal Laws of all Countries, are discharg'd from the Government of their Parents, (as they certainly are some time or other) yet still that they are oblig'd to take their Approbation in all Cases of Importance, I must beg leave to deny your Assertion, and without more Ceremony to call upon you for the Proof of it. But if you mean, that while Children by reason of their tender Age and want of Experience, are incapable of governing themselves, they are to be govern'd by the Discretion of their Parents, and ought to have their Approbation in Matters of Importance, I readily own with you, that as the Instance is apply'd, 'tis the *most that can be made of the Word Approbation*: Since if it proves any thing, 'tis, that the People being as unable to judge for themselves in spiritual Matters, as Children are in all Cases, are to be under the Direction and Government of their spiritual Guides, as much as Children are subject to their Parents. And if so, I may return you your own

P. 16. Compliment, and leave your Readers to judge,

judge, who has *most of the Spirit of Diotre-* P. 16.
phes, you that contend for, or I who
 dispute a Pre-eminence, yourself dare not
 openly claim.

WHEN such Powers as these are
 ascrib'd to our Order, the Sectaries might
 reasonably expect, you should spend a
 Page or two in the Proof of our Succes-
 sion; especially, if as you insinuate, in
 your *Character and Preface*, That the Con-
 stitution of our Church, and the Vali-
 dity of our Ministry, depend upon it:
 But this you have not done.

YOU charge me indeed with a De-
 sign to *overturn the Constitution of our* P. 18.
Church by destroying the Succession of her Mi-
nistry: For which Reason you will do
 well to consider, whether you have not
 betray'd it by your Silence on this Head;
 at least, if as you say, *the honest Dissenter*
is bound to consult those Testimonies of Anti-
quity that are made use of to establish the Ne-
cessity of the Episcopal Order, and to examine
the History of their Succession; it would
 have been but kind in you to have point-
 ed out some of those Testimonies to him,
 and to have clear'd up the Succession, in

P. 21. another manner, than by supposing the Church of *Rome*, notwithstanding the gross Idolatry she is every Day guilty of, to be a true Christian Church; tho' indeed, I confess, it is the new Way of justifying our Separation from her.

OUR Adversaries pretty well know whence our late Tenderness toward that Church proceeds; tho' I believe it must afford 'em some Diversion, to hear us at every Turn, giving her good Words out of a Fondness for our own Bishops, who, supposing the Truth of what we say of *her*, cannot *on your Principles*, have even that divine Commission you are willing to secure by this Complaisance: For if the *Romish* Church was at, and after the *Reformation*, a true Christian Church, her Bishops were true Christian Bishops, and according to you, *the proper Centers of Christian Unity in their several Dioceses*; and if so, how shall we account for the Vacancies made at that Time, when all the Bishops then living, except *Landaff*, were turn'd out by Act of Parliament, and new ones consecrated to fill their Sees, by Virtue of a Royal Commission,
dispensing

P. 13.

dispensing with all Causes or Doubts of any Imperfection or Disability, that can or may be objected to it? I find you did not think it decent to let the Account I gave of the first Consecrations pass without Notice; but whether you have clear'd up any of the Difficulties arising from the View of those Transactions, or whether I have been guilty of the Craft and Prevarication, you charge me with, is now to be consider'd.

AFTER I had stated the Fact of *Parker's* Consecration from *Bishop Burnet's* History, in which you do not think fit to contradict me; and propos'd some Doubts relating to its Canonicalness, to which you give no manner of Answer, I conclude, that his Lordship seems to give up the Point, and rather excuses it from the Confusion the Church was then in, than offers at a plain Vindication. In answer to this, you quote a Passage from p. 17. the History, which I confess is the same I had my Eye upon when I wrote my *Letter*, and with a great deal of seeming Triumph, charge me with perverting the

Sense of my Author, and suppressing his real Opinion. But surely if you had observ'd the first and principal Answer his Lordship gives to the Objection, is drawn from the Conduct of the Church in Times of Confusion. Particularly, when the *Arian* Bishops were turn'd out of some great Sees, and others ordain'd to succeed 'em *without regard to the Canons*, you would rather have remov'd the Objections I made to the Proceeding, then fix'd on this Passage to shew my *Craft*. But indeed I fear you find it easier to skirmish with slight or seeming Mistakes, than to remove real Difficulties; for which Reason, you have pitch'd only on this Passage and an Inference I draw from a Statute I have quoted.

THE Question that naturally occurs upon your Way of managing the Controversy, is, Whether our Bishops have
 C. 27, 28, a divine Commission in a Succession from
 29. the Apostles; since *you make a divine Commission necessary to a Gospel Ministry*, and
 C. 11. call upon the honest Dissenter to *examine the History of their Succession*; nay, you insinuate,

sinuate, That *the Constitution of the Church* P. 12.
is overturn'd, if the Succession be destroy'd :

And so far are you from acknowledging,
 that even an Act of Parliament can supply any Defects in it, that you think,
 (whatever Truths the Laity may be allow'd to speak) the making our Bishops
Creatures of the Law, is a Design very un- P. 22.
fit for the Pen of a Clergyman ! For which Reason, I cannot but be surpriz'd, that you have so largely quoted the *Statute* of the 8th of Q. *Elizabeth*, in Vindication of our Ministry ; since that Law, whatever it asserts of a legal Right of our Bishops, does not, as far as I can find, say one Word of their divine Commission ; but resolves the whole Question of the Legality of the first Consecrations into the Queen's absolute Supremacy, as founded on several Acts of Parliament. It first recites, That of late several Questions had arisen on the Consecrations, *Whether the same were duly done according to Law, or not ;* and to obviate any Objections that may be made on that Account, and to point out such Authorities as allow the said Consecrations

crations to be done according to the Laws of this Realm, AND FURTHER TO PROVIDE FOR THE SECURITY THEREOF, it proceeds to speak of the absolute Supremacy (the same which the Pope formerly exercis'd here) FOR REFORMATION, ORDER and CORRECTION in Ecclesiastical Matters, vested in Hen. VIII. by Statutes there recited and revived, and deriv'd to the Queen by good right of Succession : And then, after mentioning the Commission for Consecration granted by the Queen, by which she, by Virtue of the said Supremacy, had dispens'd with all Causes and Doubts of any Imperfection or Disability, that can or may be objected to the same ; it proceeds, That whoever will consider the Effect and true Intent of the said Laws and Statutes, and of the supreme and absolute Authority of the Queen's Highness, which she by the said LETTERS PATENTS HATH PUT IN FORCE, may be satisfy'd, that every material Thing was done in relation to the said Consecrations with as great Exactness, or rather more, than had been done before the
Queen's

Queen's Time. Then follows the Enact-
ing Part, That all Persons who have
been, or shall be made Archbishops, Bi-
shops, &c. be in very Deed, and also by
authority hereof, declar'd and enacted, and
shall be Archbishops, Bishops, &c. *any*
Statute, Law, CANON or other Thing to the
contrary notwithstanding. After which fol-
lows the Proviso relating to their tenders
of the Oath of *Supremacy*, which I took
Notice of in my Letter to you, and may
be consider'd again presently.

THIS is the Act of Parliament to
which you refer for the Validity of our
first Consecrations: Upon the View of
which I will not Dispute with you, whe-
ther our Reformers thought our Bishops
meer Creatures of the Law; tho' I
can't but say, that supposing they had
any other Notions of the Matter, it is
perfectly surprizing, that in a Statute
made on purpose to Vindicate the Order
from the Slanders of over-bold and un-
learned People no Topick of defense
should be insisted on, besides, the Law
of the Land, and the Queen's Absolute
Supremacy,

Supremacy, and that too said to be enacted in an extraordinary and unusual manner.

So that while you continue to insist on the divine Commissions and uninterrupted Succession of our Bishops, 'twill not be material whether the Parliament have asserted the legality of their Consecrations or virtually declar'd the contrary; unless you think it worth your while to convince me of a Mistake, which as you put the question is of no manner of Consequence to it. But your Business being to amuse your Reader with the shew of an Answer, it happen'd luckily enough for you that I had asserted, that the Parliament in the Statute just mention'd, did virtually declare that they did not look upon 'em as good Bishops before that Act passed. Upon this *your*

- P. 22. *Indignation rises to see the Constitution of the Church attack'd by Methods which even a Freethinker would blush to make use of; the*
- P. 24. *Honour of the Clergy and Interests of the Church are undermin'd, the Adversaries of Religion are furnish'd with an Argument*
against

against it, the Dissenting Cause is supported by an old exploded Objection borrow'd from the Papists, with a great deal more to the same Purpose; the usual Style of angry Writers.

REALLY, Brother, I fear we have talk'd at this Rate too long; for, besides that it is not decent to be always speaking to our own Advantage, if the Interest of Religion, and the Dignity of our Order, are thus upon all Occasions join'd, Will not the World suspect our Zeal is grounded on Views we ought by no means to discover? Will not those who watch for our Halting, say, That by the Interests of the Church and of Religion, we mean our own? Besides, if you had thought fit to have added the Reason I gave for my Assertion, perhaps your Reader's Indignation might ^{not} have risen quite so high as yours it seems is apt to do; For why should a Statute of this Tendency, vacate any Acts done by Archbishops or Bishops, especially such as tended to the securing the Queen's Supremacy, if they were in the Opinion

D

of

of the Parliament to all Intents and Purposes as good Archbishops and Bishops before the Act pass'd as they were afterwards? or why are they Enacted to be in very Deed, *and by Authority of Parliament*, Archbishops and Bishops, any Statute, Law, or Canon to the contrary notwithstanding, if no Statute, Law, or Canon was thought before that Time to stand in their Way? However, as I said before, you who contend for a divine Commission, have no great Reason to boast, as you do, of a Parliamentary Declaration in their Favour.

I MIGHT here put an End to this Trouble, if common Justice did not require that I should say something in relation to a Gentleman, with whom (believe me) you have taken greater Freedom, than either becomes a Gentleman or a Christian.

AFTER you have loaden your *good Brother* with all the Reproach your Uneasiness could furnish, when you had set him out to your Reader, as an Enemy to all Religion, a *Freethinker*, a little wretched
Pampheteer,

Pamphleteer, of no sort of Ecclesiastical Learning, and very little moral Honesty, when you discover your Suspicion that a *Club* of frightful People (who yet in the P. 12. same Breath are suppos'd not to understand what a *Syllogism* means) are engag'd with him against you; when your Adversary is thus represented, your good Friend the *Layman*, who for ought I know may be a *Devilish Fellow* at something else besides setting Snares, very kindly P. 28. and opportunely, I confess, offers you his Assistance, and tells the World plainly enough of whom these Things are spoken: When I speak of the *Layman's Letter*, I would not have you flatter yourself that you are not concern'd; for since your Friend has not honour'd your Performance with his Name, which I think is usual in Letters Recommendatory, you are upon all Accounts answerable for it; as much as if you had with great Civility told yourself, That you honoured me P. 35. too much in taking Notice of me, and that with great Piety and Learning you had solidly confuted all the Cavils that could be made:

D 2

You

You must give me leave therefore to apply myself to *you* on this Head, since whoever is the Author, the World is indebted to you for that exquisite Piece of Railery.

Now, why is a Gentleman of Honour and Figure in his Country treated, at this Rate? but upon a groundless Supposition, That he has been so hardy as without your Leave to animadvert on your Mistakes. As for that Imputation, if it were necessary to say, That a Gentleman who thinks so justly on all Questions as he does, cannot be your Antagonist, I can freely and with great Sincerity discharge him; He is not the Author of the *Letter* to you.

BUT if he had, are the common Rules of Decency and Respect to People of Condition, immediately to be laid aside? Or not to mention a Circumstance which he never thinks of with entire Satisfaction, but as it affords him greater Opportunities of doing good; Are the many valuable Qualities of which *you* have confessed him to be Master, of no Weight

Weight with you? Will not an exemplary Conduct in all the Parts of Private Life, a Zeal for the Welfare of his Country, with Abilities equal to its Service, will not these Qualities secure him from your Resentments, not to say your Contempt? Indeed Brother, if we go on at this Rate, to traduce good Men meerly on Account of their differing in Opinion from us, the World will indeed take it for granted we are willing to secure a numerous Party to ourselves; tho' we must not expect they should imagine we are much concerned for the Interest of Religion, or the true Honour of our Profession. I the rather say this, because tho' 'tis easy to perceive you are sufficiently angry with this Gentleman, to have discover'd any of his personal Failings, you have not offer'd at one Instance of that Nature, but chuse rather to keep in generals, or as far as you can to render him contemptible; tho' if you'll take my Word for it, you are not by any Means turn'd for the Ridicule: For when you are willing sometimes to put on an Air
of

- of Pleasantness (and indeed you have condescended to give some Proofs even of a Proficiency in *Punning*) you cannot for your Heart conceal an Uneasiness which I'm sure does not flow from your Contempt of him; In one Place we are given to understand, *That an Estate and considerable Preferments have been bestow'd upon him*, in another, that *He is a Member of Parliament*, and to Compleat the Ridiculous Part of his Character, we are told, *He bears a considerable Share in the Debates of that Assembly*, which you in the triumph of your Heart, call *Speeching of it*.
- P. 7.
- P. 27.
- P. 26.

THESE are your Topicks for Contempt!

I'M afraid, Brother, you mistook the Head in your Common-place Book, for 'tis verily thought that most Men are ambitious of being so expos'd.

I HAVE been longer on this Head than I design'd, however if any Thing I have said should but contribute to your Amendment, I shall think my Trouble well rewarded; but if you

con-

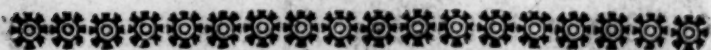
continue to indulge a peevish Disposition, and to lay about you at this Rate, I hope you will not forget the Character of a certain Person, of whom 'tis said, *He scatters Firebands, Arrows, and Death, and cryeth, Am I not in sport ?*

I am yours, &c.

April, 6. 1717.



A Letter to the Reverend Mr. *Peers*,
Vicar of *Faringdon, Berks*: Occa-
sion'd by his Character of an honest
Dissenter, in Twelve Marks. By a
CLERGY-MAN.



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